1: Jenness--94 (1913-16) 1922 Copper Eskimo
116, 671, 627

"In a society such as has just been outlined, without law-courts, judges or chiefs, without laws even save the time-honoured customs handed down from one generation to another, crime can be held in check only if the majority of the people of their own accord unite in punishing the wrongdoer. Direct action of this nature, however, can rarely be taken, because there is no common council wherein the will of the people can find a voice, no spokesman to give it public expression, and no leader to translate it into action. The shamans, who might be expected under certain circumstances to take the initiative, are rivals of one another. Moreover they are frequently men and women of little credit or standing even among their own people; they themselves are the victims of injustice quite as often as the rest. For minor offences, therefore, such as theft and abduction, there is no remedy unless the victim takes the matter into his own hands and exacts compensation or vengeance. In the summer of 1914 Uloksak saw something he coveted in the possession of another Coronation gulf Eskimo. He tried to induce the man to sell it, and when the owner refused Uloksak hacked him across the wrist and side with his knife. In February of the following year the same man was sitting in Uloksak's hut as though there had never been any feud at all. He had not forgotten the incident though, for it was he who first told us about it, apparently with the idea that he might prejudice Uloksak in our eyes."

1: Jenness--96 (1913-16) 1922 Copper Eskimo
116, 671, 627, 681

"It is clear, therefore, that the maintenance of order in a Copper Eskimo community rests purely and simply on a basis of force. No man will commit a crime, save in the heat of passion, unless he believes that he can make good his escape until the affair blows over, or else that his kinsmen will support him against any attempt at revenge. Detection is certain; there is so little privacy in their lives that all the possessions and actions of a man are known to everyone around. Until recently, when firearms and steel knives and other articles of civilization were introduced, there was little inducement to steal, for practically all their possessions could be made or acquired without much labour. Murder, however, with its corollary, the blood-feud, has always been frequent, and nothing but external influence can prevent it. The natives came into conflict with civilized law for the first time in 1916, when a patrol of the Royal Northwest Mounted Police arrested and deported the murderers of the two French missionaries.(1) They learned then that the murder of a white man would inevitably lead to their paying the penalty at some time or another; but life will never be secured or progress possible to these natives unless swift and exemplary punishment is meted out for assassination within their own groups."

"1. Report of the Royal Northwest Mounted Police, Ottawa, 1916."

13: Jenness--86
116, 671, 771

(1914-1916) 1917

Copper Eskimo

"The only law is custom, handed down from generation to generation; it alone upholds the structure of society, maintains the taboos, and regulates the relation of family and of man to man. Its sanction is religion, and violation of custom is punished, through spiritual powers, by sickness and death, or ill-success in hunting and fishing. The magic of the shamans is, for the most part, devoted to neutralizing or securing the active support of the innumerable spirits that are believed to control the phenomena of nature and the supply of game. Misfortune and death are occasionally ascribed to evil magic, but any man suspected of sorcery is liable to sudden murderous attack from his fellow-tribesmen."